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This, then, is the melancholy consequence of using prayers in an unknown tongue. By the constant repetition of forms which they do not, or cannot understand, priests and people alike are, at length, taught to believe that the mere utterance of certain words is all that is required of them. They are told, by one of their own divines, that they need not remember they are in the presence of God; and the proper end and object of prayer—namely, the communion of our souls with our heavenly Father, and the making known our wants to Him, is utterly lost sight of and forgotten. Thus, the very life of devotion is destroyed; and nothing is left, save a dry, cold, inanimate formalism, which resembles the lifeless skeleton, rather than the living and breathing form of vital Christianity. Is this the religion which the Church of Rome offers to us, which is to be our guide in life, our comfort in affliction, our support in the hour of death?

THE BREVIARY AND THE ENGLISH PRAYER BOOK.

OUR object in this article is—first, to notice some of the attempts which have been made, from time to time, by Roman Catholics themselves, to correct the gross errors and superstitions by which they have been compelled to admit the Breviary is disfigured; and, secondly, to call attention to the remarkable fact, that the very reforms which they have vainly attempted or desired to effect, have been realized and carried out in the Liturgy of the Reformed Church of these kingdoms.

I.—First, then, as to the attempts at reforming the Breviary made by members of the Church of Rome itself. As might be expected from the age in which these Breviaries were compiled, they were not merely an abridgement of the ancient Church offices, but abounded in corrupt and superstitious matter, novel in its origin, and utterly opposed to the purity and simplicity of the primitive worship. The following description of the Service Books of that period is taken verbatim from a work of high repute, by a zealous ultramontane writer—the Abbe Gueranger:—"These copies," he says, "were not only corrupted by the ignorance and carelessness of their authors, but were filled with a multitude of gross and even superstitious additions. These additions consisted chiefly of apocryphal stories, unknown to the preceding ages, and sometimes even rejected by them; and which were introduced into the lessons, hymns, and anthems. Barbarous formularies (formules) were inserted with the view of gratifying a gross-minded populace; votive masses took the place of the ordinary masses, and were performed with superstitious rites; benedictions were pronounced, unknown to all antiquity. In a word, in place of being the living rule, the instruction, and the supreme law of a Christian people, the Liturgy was degraded to the office of ministering to the popular passions; and fictions, which were quite in their place in the middle-age mysteries, often invaded the books of the altar and the choir. To understand the full extent of these abuses it is only necessary to remember the *sang froid* with which the clergy gave up the Cathedrals to the strange farces of the Feast of the Ass, and of the Feast of Fools."† The author concludes this sad description with the remark—"In submitting to such degradation, during the fourteenth and fifteenth centuries, the Liturgy only shared the same fate as the Church itself."‡

The first attempt at reforming the notorious corruptions of the Church ritual was made by Pope Leo X., about the time when the Reformation began. It is admitted that this Pontiff was not actuated by any regard for the Divine honour in this matter, but merely by the desire of getting rid of the barbarous Latinity and offensive grossness which revolted his fastidious taste and classical refinement. A reform, originating in such motives, came, as might be expected, to nothing. Still the evil was universally and deeply felt; especially as the Reformers failed not to direct their assaults against the undeniable corruption of public worship which existed in the Church of Rome. Accordingly, Pope Clement VII., duly impressed with the momentous nature of the subject, entrusted the task of revising and reforming the Roman Breviary to one of the most learned and pious members of the sacred college—Cardinal Quignon, General of the Franciscan Order. He completed his task in the year 1535, shortly after Clement's death, and dedicated his reformed Breviary to the new Pope, Paul III. The title of the work sufficiently indicates the main feature by which it was distinguished from the former Breviaries—"The Roman Breviary Compiled and arranged, chiefly from Sacred Scripture and approved Histories of the Saints."§ A brief of Pope Paul was prefixed to the book, permitting the use of it, under certain conditions, to the secular clergy, and releasing them from the use of any other Breviary whatsoever. The first edition

was speedily exhausted, and a second appeared the next year, 1536. In the preface to this second edition the author informs us, that whilst the great majority of grave and learned men approved of his work, and saw nothing in it to be changed, there were some who, though they approved of it on the whole, yet thought it was incomplete in some points; and that, in deference to their opinion, he had made some alterations, still adhering to the same idea and plan. He also speaks of a third class to whom his work was not equally pleasing, because, having grown old under a different regime, they were of opinion that no change whatever should be made by the clergy in the established mode of praying.* Amongst the objectors of this class were found the Doctors of the Sorbonne at Paris. Notwithstanding this partial opposition, the reformed Breviary became all but universally popular with the clergy, and a vast number of editions were published at Rome, at Venice, at Antwerp, and even at Paris, under the very eyes of the Sorbonne Doctors, who had vainly attempted to bring it into disrepute. The fact of its frequent republication at Rome proves that it still enjoyed the countenance of Paul III., and of his immediate successor in the Papacy, Julius III.

But, unfortunately, a change soon came over this promising state of things. Cardinal Caraffa mounted the Papal throne in 1555, under the title of Paul IV. One of his first acts was to withdraw the permission which Paul III. had given, and Paul's successor had continued—the permission, that is, to use the Breviary of Quignon. Two reasons may be assigned for this retrograde policy. First, a feeling of personal jealousy against the author. For at the time that Pope Clement had commissioned Quignon to review the Breviary, he gave a similar charge to Cardinal Caraffa. The work of the former was preferred; and it is very natural, though not very creditable to the head or heart of the latter, that as soon as he obtained the power, he lost no time in prohibiting the further circulation of the work of his rival. The other reason above alluded to may be found in the fact—to which we shall advert more particularly below—that the Church of England had not long before put forth her Book of Common Prayer; in one of the Prefaces† to which the compilers stated the principles on which they had proceeded in drawing it up, and which principles were to some extent identical with those by which Cardinal Quignon had (in the Preface to the second edition of his Breviary above noticed) declared himself to have been guided. Nay, more, the compilers of the English Prayer Book had, in this Preface, actually appropriated, as best expressing their own views, some of the statements put forward by Quignon in his Preface. These reasons sufficiently explain why Pope Paul IV. discontinued the Breviary of Quignon. The call for some reformation in the offices of the Church was, however, too urgent to be disregarded. He accordingly set himself to perfecting the work which, as we have seen, he himself had already begun, and which was not approved by Clement VII. His death, however, which took place in 1559, put a stop to his undertaking before it was complete. The question of liturgical reform, pressing as it was, was laid aside for a time. The Fathers of Trent, occupied with other weighty matters, were either unable or unwilling to enter upon so momentous a matter. But the necessities of the case became too urgent to admit of any further postponement. The Court of France, especially, directed the Cardinal of Lorraine to impress upon the Council the necessity of reforming the divine offices, and purifying them from the corruptions and superstitions, "which, under the pretext of piety, serve only to deceive the people."‡ It was also expressly demanded that public prayers should be allowed to be said in the vernacular tongue, in order to be understood by the people.† Upon this, Pope Pius IV. sent the Council the unpublished work of his predecessor, Paul IV., to serve as a basis upon which to proceed; but after much delay, and the appointing of a commission to execute the task, nothing was eventually done. The Council, in its last session, contented itself with referring the question respecting Missals and Breviaries to the Pope. Pius IV. died soon after this, leaving the work still undone to his successor, Pius V. This Pontiff, assisted by a number of divines§ whose sympathies were all on the side of inveterate usage, and opposed to the reforming tendencies which had partially developed themselves under Clement and his immediate successors, published, at last, in 1568, the long-looked for edition of the Roman Breviary. In the Bull prefixed to it, Quignon's Breviary was abrogated, together with all other Breviaries which could not show a prescription of two hundred years.|| By this prudent reservation the Papal See avoided any collision with the cherished usages of the Churches which had never conformed to the Roman ritual. Thus, for example, Milan was left in undisturbed possession of the Ambrosian office, and Toledo of the Mosarabic.

Not many years, however, elapsed when it was found necessary, from the numerous discrepancies which arose in the successive editions of Pius's Breviary, to undertake a new revision. This was done by Pope Clement VIII., in 1602.¶ This Breviary again was superseded by another revision under Urban VIII., in 1631, which is the

Breviary still in general use in the Church of Rome.* and the one from which we have given so many extracts to our readers in former numbers.

When once the Council of Trent had stamped with its authority the traditional usages of the Church, it became, of course, a necessity to uphold the old-established Breviaries, with all their corruptions and superstitions, and to repudiate such changes as those which Cardinal Quignon had introduced. The effect, accordingly, of the successive revisions just noticed, was not to reform any of the abuses which had grown up during the dark ages, but to stereotype them, and introduce new superstitions. Fabulous legends and spurious writings were still allowed to disfigure the pages of a work professing to guide the devotions of the faithful, and promote the honour of the God of truth. Such a proceeding as this could not and did not satisfy those who were truly in earnest about the momentous subject of divine worship. Accordingly, in the year 1680, the Archbishop of Paris, Francois de Harlay, published a Breviary founded on the grand principle of Cardinal Quignon—namely, that of excluding human compositions from the responds, anthems, &c., and replacing them by texts of Holy Scripture. And upon the model of this Paris Breviary are constructed the other Breviaries since in use throughout France.†

From this retrospect it appears that the worship of the Western Church had been, in the lapse of ages, gradually becoming overlaid with abuses and superstitions of various kinds. That, at last, the evil became so intolerable as to induce the Roman Pontiff to attempt to correct it, by reforming the offices of the Breviary. That, in accordance with his desire, and at his special request, a reformed Breviary was drawn up, which was sanctioned by him and his immediate successors, and met with almost universal reception in the Western Church during a period of several years. That, at length, the spirit of determined hostility to every measure which could possibly be construed into an approval of the detested Reformation, unfortunately led to the abandonment of the course initiated by Clement VII., and caused a retracing of the steps which, under his auspices, had been so wisely, and ably, and piously taken by Cardinal Quignon. That, under the retrograde influence thus called into action, the Breviary became again disfigured with absurd fictions and superstitious ceremonies, which, however well suited to the ignorance and credulity of the middle ages, are utterly out of place in an age calling itself enlightened. That, accordingly, the Gallican Church refused to accept the Roman Breviary, thus restored to its mediæval state, and effected for itself a reform akin to that originated by Quignon, and approved by the Papal See for many years.

II.—The second purpose which we proposed to ourselves in this article was, to show that the reform of the divine offices, commenced by Cardinal Quignon, and partially effected by him, has been fully realized and carried out by the compilers of the Book of Common Prayer of the Church of England. In order to show this, we cannot do better than place, in parallel columns, a few extracts from the preface to Quignon's Breviary, of 1536, and the preface to the English Prayer Book, of 1549, entitled "Concerning the Service of the Church;" from which comparison it will at once appear that the compilers of the English Liturgy so fully concurred in the sentiments of the Roman Cardinal respecting the great principle upon which the offices of divine worship ought to be based—namely, a close adherence to Holy Scripture—that they hesitated not to adopt, in some cases, his very words:—

BREVIARIUM QUIGNONII, PREFATIO.

Factum est, nescio quo pacto, precantium negligentia, ut paulatim a sanctissimis illis veterum patrum institutis discederetur. Nam libri Scripturæ sacræ qui statim anni temporibus legendi erant, more majorum viduum incepti omittantur. Illud ante omnia visum nobis est in consuetudinem revocare, ut Scripturæ sacræ maxime omnium toto anno, et omnes Psalmi singulis septimanis perlegerentur. Utrumque enim veteribus patribus summa ratione placuisse videbamus, qui plerisque libris utriusque testamenti per anni tempora legendis disposuerant in Breviario, et per dies sic Psalmos distribuunt, ut singulis septimanis totum psalterium legeretur. Sed (ut supra diximus) precantium negligentia factum erat ut minima pars Scripturæ legeretur, et psalmodiarum plerisque omisissis, pauci singulis fere diebus repeterentur.

Tum historie sanctorum, quedam tam ignota et tam sine delectu scripte habentur (in alio Breviario) ut nec auctoritatem habere videantur nec gravitatem.

PREFACE TO THE BOOK OF COMMON PRAYER. This many years this goodly and decent order of the ancient Fathers hath been so altered, broken, and neglected, that commonly when any Book of the Bible was begun, after three or four chapters were read out, all the rest were unread. They (the ancient Fathers) so ordered the matter that the whole Bible (or the greatest part thereof) should be read over once every year. And, furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, now, of late, a few of them have been daily said, and the rest utterly omitted.

(The continual reading of Holy Scripture) hath been neglected by planting in uncertain stories and legends.

* Gueranger, Institutions Liturgiques, vol. i., pp. 358, 361. Paris, 1840. † These abuses relate to the Missal as well as to the Breviary. Even the most solemn rite of the Church did not, by the confession of this writer, escape profanation.

‡ In connection with this subject, the following remarks of the same writer are deserving of attention:—"We have not yet enumerated all the abuses which, in those ages, introduced themselves into divine worship. Religious architecture prostituted itself even to the extent of presenting ignoble caricatures of sacred things in the very sanctuary itself. Indecent images of clerks and monks defiled the niches; the confusion, the bizarrerie, the caprice of ornamentation, opened the way to the admission of pagan forms, producing an incongruous mixture of mythological subjects, of the most carnal kind, with the mystical emblems of divine worship.—I. c., pp. 362-3.

§ Breviarium Romanum ex Sacra potissimum Scriptura et probatis sanctorum historiis collectum et concinnatum.

* Zaccaria, i., li. v.

† This Preface is entitled "Concerning the Service of the Church."

‡ Fleury Continuatus, tom. xxxiii., pp. 14, 16. Pallavicino. Lib. 19.

cap. 1. a. 8.

§ Zaccaria, p. 116.

|| Zaccaria, p. 115.

¶ Zaccaria, p. 119.

* Zaccaria, p. 120.

† Dictionnaire de Liturgie, col. 165.

Accediam perplexis ordo,
tamque difficilis precandi ratio,
ut interdu paulo minor opera
in requirundo ponatur, quam
cum invenieris, in legendo.

Moreover, the number and hardness of the rules called the Pie, and the manifold changes of the service, was the cause that to turn the Book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when found out.

These inconveniences, therefore, considered, here is set forth such an order whereby the same may be redressed. And, for a readiness in this matter, here is drawn out a calendar for that purpose, which is plain and easy to be understood; wherein, so much as may be, the reading of Holy Scripture is so set forth that all things shall be done in order, without breaking one piece from the other. For this cause be cut off anthems, responses, litanies, and such like things as did break the continual course of the reading of the Scripture.

Quod ipsi animadvertentes, rationem in eundem putavimus ut Veteris Testamenti magna et utilissima pars, et totum Novum, præter partem Apocalypsis, in anno, et singulis septimanis Psalmi omnes perlegerentur. . . . Curavimus ut ordine longè simplici-ore et expeditiore magna pars laboris annueretur. Versiculos, Responsoria, et Capitula ommittere idcirco visum est. . . . quoniam locum relinquimus continentia lectioni Scripturæ Sacræ.

So far, then, as the restoring of Scripture to its due place in the offices of Divine Worship, the reformed Church of England in her Prayer Book adopted, and carried into effect, the principles which Cardinal Quignon propounded, and which were sanctioned by more than one Pope; but which, unhappily, did not long find favour in the Church of Rome. But the compilers of the English Liturgy, did not, and we glory in saying so, confine themselves to the reform so ably commenced by Quignon. They went farther than he did or could presume to venture. They substituted the vernacular language for the Latin, on the plain ground that "St. Paul would have such language spoken to the people in the Church as they might understand, and have profit by hearing the same;" whereas, in the unreformed Church of England they had "heard with their ears only, and their heart, spirit, and mind were not edified thereby." The legendary fictions which had so long disgraced the Service Books of the Western Church were wholly removed; together with all invocations and worshipping of saints and angels, which, as we have elsewhere shown in this Journal, are utterly at variance with the purity and simplicity of the primitive Christian worship, and were gradually introduced into the Church, partly by its contact with paganism, and partly by the spontaneous development of the very form of superstition which St. Paul so emphatically condemns in his Epistle to the Colossians.—ii. 18.

As a commentary upon the wisdom displayed by the Church of England in substituting the vernacular tongue for the Latin in her public offices, we cannot forbear quoting the following striking words of one of the most eminent Roman Catholic ritualists of the present day:—

"The Breviary, let it contain ever so much of what is beautiful, tranquillizing, and edifying, has become for the people an antiquity, and has ceased to be intelligible to them. The necessity of public devotions is still acknowledged by the faithful; but they require nourishment for their head and heart, and, accordingly, they attend more willingly to the rehearsal of a Rosary than to our Psalmody. Is this to remain so always? We hope not. We maintain that it would be to the great interest of the Church, if the Breviary were again to be adapted to the devotion of the people. Who can seriously doubt that the present, frequently bungled, recitation in cathedrals and monasteries is far inferior to a morning and evening prayer in a language understood by the people? How edifying would it be if daily in our cathedrals and town churches, where the attendance of a considerable number of the laity might reasonably be hoped for, and on Sundays and holidays, at least, in our country churches, morning and evening hymns were sung by the mouth of the laity as well as by the clergy; if intelligible Biblical lessons were read; and if the service concluded with a prayer adapted to the solemnities of the day? Happy times which shall see such a ritual again established! Is not the fulfilment of the wish, in the case of nuns, who, knowing nothing of Latin, must yet sing in Latin, a crying necessity, and one which demands immediate attention? May God awaken men to undertake this great work! Undoubtedly, reform is necessary! Nay, we assert, that those very ecclesiastics, who are not only scrupulously obedient to the command of the Church, but endure this command as a sweet yoke, remembering that without it we should, as a general rule, pray but little or not at all, are exactly the persons who most fully share in our wishes for reform."

In conclusion, we beg to recal a very important fact to the minds of such of our Roman Catholic readers as may be disposed to acquiesce in the justice of our remarks as to the English Prayer Book realizing the reforms which so many of the best and wisest members of their Church have sighed for and attempted in vain. The fact to which we refer, is this—that, in the year 1560, Pope Pius IV. proposed, through his Nuncio, Parpalia, to Queen Elizabeth,

to ratify the English Liturgy, as well as to allow communion in both kinds, upon condition of her acknowledging his supremacy.* This was a clear admission, on the part of the Pontiff, that he saw nothing absolutely objectionable in the English Ritual; and an admission, too, the more valuable as coming from one who, from the part he took in reference to Quignon's Breviary, must have been in a peculiar degree prejudiced against the Prayer Book of the Church of England.

ROMAN CATHOLIC ANTINOMIANISM—No. II.

WHEN we want to distinguish between true and false doctrine there is no better test than that given by our Lord himself—"By their fruits ye shall know them." Find out which is the doctrine which puts most discouragement on sin and leads most naturally to holiness of life, and that is the doctrine which is likely to have come from the pure and holy Saviour. We endeavoured in our last number to apply this test to the teaching of the Roman Catholic Church, and we gave very full quotations from the writings of one of her canonized saints, from one of the most popular books of devotion in her communion—St. Liguori's "Glories of Mary." We think we gave full proofs of the immoral tendency of that work. If there is any person who has his heart bent upon sin, who feels that sin is exceedingly pleasant, but also exceedingly dangerous, then, the "Glories of Mary" is just the book for him. It will show him how he may live all his life in sin, and yet, through Mary's help, get to heaven at last. All he has to do is to cultivate devotion to her; he may renounce Christ, or renounce the sacraments; but if he holds fast to her she will procure him in time the grace of repentance. The sinner, however, who had only read those of St. Liguori's stories which we copied in our last number, might still be haunted by an uneasy scruple. He might be sure that his veneration of her would be certain to cause in him a change of heart; but might not this change come too late? Life is uncertain, and what would become of him should he happen to be cut off in his sins before the Virgin had made him repent of them? We purpose, in this article, to show how satisfactorily this scruple is removed by St. Liguori. Before, however, we proceed to this subject, we have something to say as to the merits of Mr. Duffy's translation which we have been using. We were led in the last number to express our suspicions that Mr. Duffy had been dealing unfaithfully by the saint, and had suppressed some very important incidents in his stories. We have been since enabled, through the kindness of a friend who has furnished us with a French edition of the "Glories of Mary," to ascertain the justice of our suspicions. The story, to which we appended a note in the last number, agrees perfectly with the French edition, and differs from Mr. Duffy's; and, in further proof of the same unfair course of proceedings, we give another story (Duffy, vol. i., p. 242; Paris, 1832, vol. i., p. 187), marking in italics the parts omitted by Mr. Duffy—

"Bellucensis and Cesaris relate, that a young nobleman having, by his vices, reduced himself from affluence to such a degree of poverty that he was obliged to beg, left his own country, in order to live with less shame in a distant land, where he was unknown. On his journey, he met a person who had been formerly a servant to his father. This person, seeing him afflicted on account of the poverty into which he had fallen, told him to be cheerful, and promised to conduct him to a liberal prince who would supply all his wants. This man was an impious sorcerer. Behold, he took the poor young man with him through a wood which stood near a marsh, and began to speak to a person who was invisible. The young man asked to whom he was speaking. He answered, 'to the devil.' Seeing the young man terrified he endeavoured to animate his courage; and, continuing his conversation with the devil, he said—'This young man is reduced to extreme necessity; he wishes to be restored to his former condition.' The fiend answered—'If he will obey me I will make him richer than he was before, but he must commence by denying God.' The young man had, at first, a horror of it, but afterwards, being excited by the detestable magician, he yielded, and denied God. 'That is not enough,' replied the demon, 'he must also deny Mary, our irreconcilable enemy. How many souls has she snatched from our hands, to bring them to God, and to save them?' 'Oh, no,' replied the young man, 'I cannot deny my mother, she is my only hope [after God]. I am content to beg during my whole life, rather than deny her.' He then departed from the place. On his return, the young man, full of repentance, passing a church dedicated to the Virgin, entered, and, kneeling before her image, began to weep and implore the most holy Virgin to obtain for him the pardon of his sins. Behold, Mary instantly prays to her son for the unhappy man. At first, Jesus answered—'My mother, this ungrateful sinner has renounced my service.' Seeing that his mother continued to pray for him, Jesus, at length, said—'O mother, I have never refused thee anything. Since thou askest pardon for this sinner, I forgive him.' The person who had purchased all the property of this spendthrift young man had secretly observed from a corner of the church all that had happened. Struck with the compassion of Mary towards this sinner, he gave him his only daughter in marriage, and made him heir of all his fortune. Thus the

young man recovered, through the intervention of Mary, both the grace of God and his temporal possessions."

Now, our readers will see what a piece of deliberate falsification Mr. Duffy's translator has been guilty of. He had, no doubt, often heard Protestants say, that the necessary result of the worship paid by Roman Catholics to the Blessed Virgin, was to lead them to honour and love her more than God; and now when he finds in St. Liguori so striking an illustration of the truth of this accusation, he not only "burkes" the offensive part of the story, but when the sinner calls Mary his only hope, "his only hope after God," interpolates Mr. Duffy.

We say no more on this part of the subject, as our business now is not with the idolatry of this book of Liguori's, but with its morality. We are not now complaining that he pays too much honour to the Virgin, but that he does not really honour her at all. We are sure that the stories he tells of her would, if they were true, be very little to her credit; and we are sure that Roman Catholics who do really reverence her, without having, at the same time, lost their perceptions of right and wrong, must be pained at hearing the worship of the Virgin put forward as a substitute for all morality and all the rest of religion.

We return now to the point we have undertaken to prove from Liguori—namely, that there is very little danger of the worshipper of the Virgin being overtaken by death before he has accomplished his repentance. Perhaps our readers may have formed exaggerated ideas as to the time necessary for repentance; if so, we hasten to undeceive them.

"In the life of Sister Catherine of St. Augustine it is related, that in the neighbourhood of the monastery of this servant of God, there was a woman called Mary, who, from youth to old age, continued obstinate in sin. Her crimes were so great that the inhabitants expelled her from among them, and confined her in a cave outside the town; there she died, abandoned by all and without the last sacraments, and, therefore, was buried like a brute beast in an open field. Sister Catherine, who was accustomed to pray with great fervour for all who had passed to the other life, having heard of the frightful death of this poor old woman, never thought of praying for her, believing, as every one else did, that she was damned. But, behold, after four years, a soul in purgatory appeared to Sister Catherine, and said—'Sister Catherine, how miserable is my lot! You recommend to God the souls of all who die, and for my soul alone you have had no compassion.' 'And who are you?' replied the servant of God. 'I am that poor Mary who died in the cave.' 'What,' said Sister Catherine, 'are you saved?' 'Yes,' said the soul, 'I am saved through the clemency of the Virgin Mary.' 'And how?' asked Sister Catherine. 'When I saw that I was at the point of death, so full of sins, and abandoned by all, I turned to the Mother of God, and said to her—'O lady, thou art the refuge of the abandoned; behold, at this moment I am abandoned by all; thou [after Jesus]* art my only hope; thou art able to assist me; have pity on me.' The holy Virgin obtained for me the grace to make an act of contrition; I died, and am saved. Mary, my queen, has also obtained for me the favour that my punishment should be abridged, and that by suffering intense pains for a short time, I should satisfy for the punishment due to me for many years; I now only require a few Masses to be said for me, in order to be delivered from purgatory. I entreat you to procure for me the celebration of these Masses, and I promise to pray ever after to God and to Mary for you.' Sister Catherine got the Masses offered; and, behold, in a few days after, the soul appeared to her again, more resplendent than the sun, and said to her—'I thank you, Catherine; behold, I go to sing the mercies of my God, and to pray for you.'"

We could produce many other instances of equally rapid conversions, but only refer in passing to (vol. ii., p. 204) the case of a nobleman "deserving of contempt for the depravity of his morals, who, by express compact, became the slave of the devil, and served him uninterruptedly for sixty years, without ever approaching the sacraments," and who, in his mortal illness, twice repelled the confessor who exhorted him to repentance; and yet for whom the Virgin obtained a good death, because, "though he had led such a wicked life, he had always preserved devotion to her Dolours."

But suppose the worst came to the worst—suppose the devil was too quick for the Blessed Virgin, and that he had actually succeeded in procuring the death of his victims in mortal sin before she had obtained their repentance—does it follow that her resources are exhausted? It will appear from the following that, under no contingency, can a servant of Mary perish:—

"It is the opinion of many theologians, and particularly of St. Thomas, that for many persons who died in mortal sin, the divine mother has obtained from God a suspension of their sentence, and the grace to return to life, in order to do penance. Many examples of this are related by grave authors. Among others, Flooard, who lived about the ninth century, relates in his chronicles (Ap. Crasset, tom. i., q. 12) that a certain deacon, called Adelmar, who was believed to be dead, returned to life when they were going to bury him, and said, that he saw the place in hell which had been prepared for him, but that, through the prayers of the

* Preface Concerning the Service of the Church.

† F. X. Schmid, Kultus der Christkathol. Kirche, ii., 95.

* Camden's History of Elizabeth, p. 47. Camden derived his information from the Queen's Secretary, Cecil.

* Mr. Duffy is at his tricks again. All through the book he makes the same correction—St. Liguori himself not being accustomed to make any such reservation.